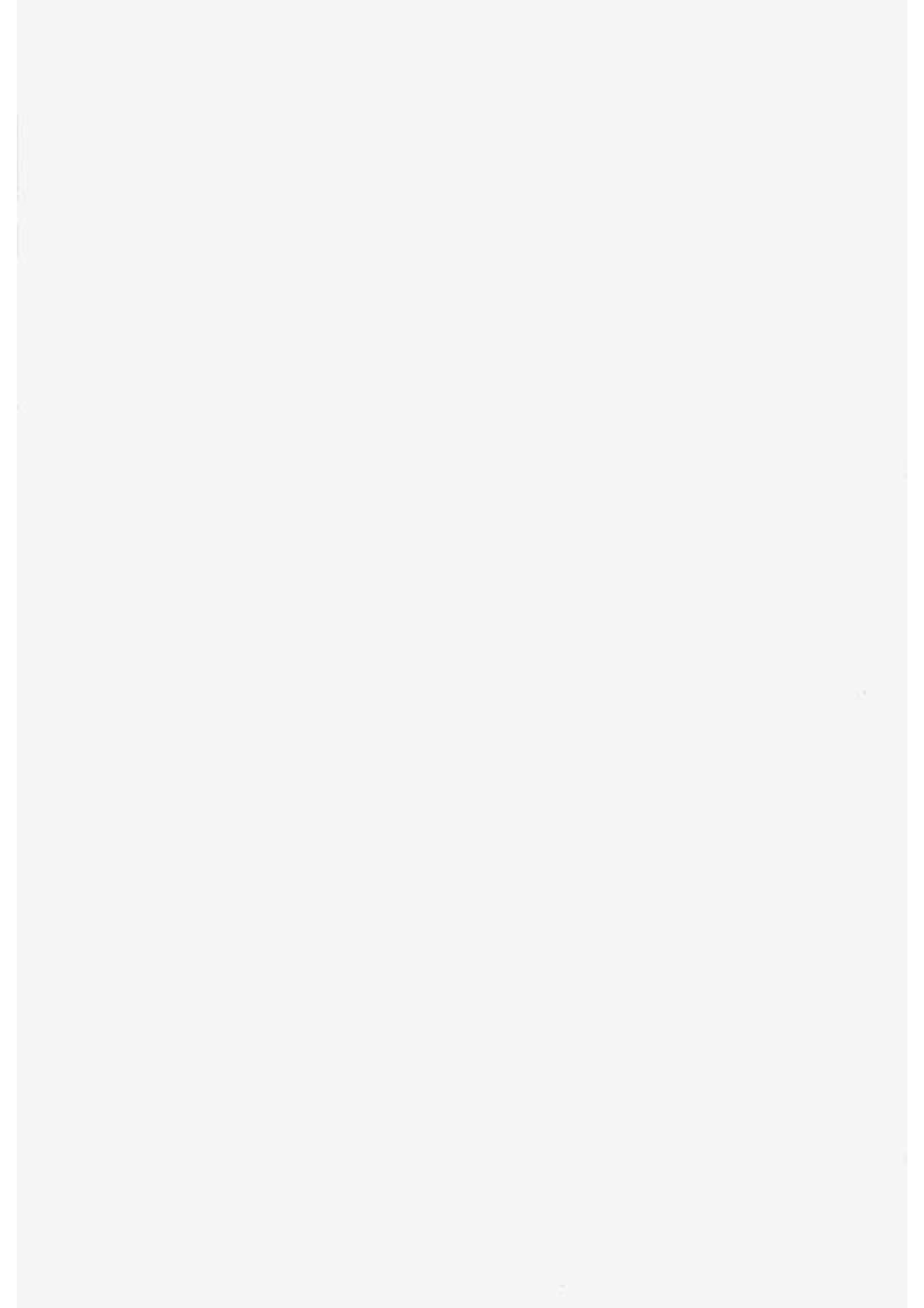
ISLAM and WORLD PEACE



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by

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Foreword

The present attempt at discussing "World Peace" stems from the conviction that peace is undeniably the most cherished goal for all individuals, all communities, and the whole world.

But human nature is much prone to rivalry, greed and contention. These are not the only attitudes of the human race, since these attitudes constitute one aspect of human nature, which still has the capacity for love, freedom and tolerance. The decisive supremacy of the one set of attributes over the others is the presence or absence of tolerance and justice.

Tolerance would mean that the supremacy of the monotheistic doctrine would administer justice to monotheists as well as all other human individuals. But with the absence of justice, even monotheistic regimes would fail; and this seems to summarize all the history of human institutions.

Such a history would show that the old policy of "divide et impera" = divide and rule, represents the alternative to tolerance and justice; and through this policy, the dominant powers, monotheistic or otherwise, lose their power and supremacy.

The lives of the Prophets proved that their period of short-lived supremacy was the nearest type of dominion that started with the cherished aim of human prosperity through Divine Revelation. Even the Five Messengers of Resolve, starting with Noah, through Abraham, Moses, Jesus and Muhammad could not achieve worldwide peace that could surmount intrinsic human envy and injustice.

Since the rise of Islām, the Western Empires whether Ro-

man, West or East European have invariably applied relentlessly the concept of divide and rule while confronting the Muslim World. The Muslim domination of the World achieved, only at times, the ideology of tolerance and justice. So, without monotheistic tolerance and social justice, world peace would remain an unattainable ideal.

That is why, the periods of global human peaceful co-existence are undeniable rare.

M. M. Ghaly

Islām and World Peace

Lamartine has been quoted as saying, "Muhammad established a religious community which blended together people of every tongue and every race." (1).

Hoping to achieve anything comparable to such a Muslim community is beyond the aspiration of any Arab or Muslim nation nowadays.

What Muslim thinkers and leaders aspire for is the realization that such a Divine gift should be a goal to be achieved through developing moral freedom on the part of the individual and justice on the part of Muslim leadership and the community as a whole. Without these two requirements no world peace will ever occur.

The first Muslim state under Muhammad (pr. & p.u.h.) succeeded in this blending of tongue and race, during its determined course, through implementing, the teachings of the Qur'ān and Sunnah.

I Núh (Noah)

But the Muslim State established by Muhammad in the light of Divine Revelation, and considered as the First State in modern times, was not the only monotheistic community in the history of mankind.

The long line of Prophethood and Revelation on earth actually began with Núh (Noah).

Although Núh lived long, the little we know about him and his small community of believers, illustrates the long suffering he endured while he was calling his people to the worship of the only God, 'Allāh. The disbelievers saw him only a mortal like

1. Histoire de la Turquie, quoted by 'Azzām in his "Eternal Message", translated by Caesar Farah, 1965.

themselves, and they looked upon his followers as (the most decrepit) 11: 27.

So they went on disputing with him, although he tried to argue with them that he did not ask for any reward from them for delivering his message, saying, (I do not say to you, "I have at my disposal the treasuries of 'Allāh; and I do not know the Unseen; and I do not say I am an angel)" 11.31.

The laws he asked his people to abide by are the Eternal Laws prescribed for all humanity through the long line of Prophethood, from Núh to Muhammad. Those Laws were mainly concerned with prohibiting idolatry, adultery, murder and robbery.

Finally, when Núh built the Ship, he was commanded to take the believers with him; and he left out the disbelievers, including his son, who was among those drowned when the ship embarked in the Name of 'Allāh.

II Ibrāhím (Abraham)

The Triple Family of Ibrāhím has been leading humanity to the path of "'Allāh through the Ever Glorious Books: The Tawrāh (Torah), The Injil (the Gospel) and the Qur'ān.

Through his search for Truth, Ibrāhím offered the believers the path to Moral Freedom, and Sacrifice. Even against the threats of his father to stone him, Ibrāhím went on with his call for the worship of the only True God, 'Allāh.

During his search for Truth, he explored the universe, looking for his true God. He never cared to ask himself whether he himself exists or not, for he already existed, and his very existence is the most cogent proof of his ability to doubt and to think. He doubted that the planet, the moon or the sun could have been everlasting since they all eventually regularly wane. So he turned his face to 'Allāh"who originated the heavens and

the earth", renouncing any form of polytheism prevalent in his epoch. Through this search, exerted by his unswerving soul (fu'âd), he arrived at personal moral freedom and readiness for endurance through submission to the Divine Will.

2- The idols were still there; and he once approached them with the noble desire to destroy them; but he was aware that torment would be his lot. When he finally "made the idols into scraps", with the argument that such polytheists should get the answer from the biggest idol, saying, "so ask them if they will ever utter a word. "That was the conclusive evidence for the foolishness of polytheism.

The universe with all its various phenomena was again the source of falsifying human claim to power. So when a king argued with Ibrāhim that he, as a king, could cause life and death, the answer of Ibrāhim wad ready, "Surly 'Allāh causes the sun to come up from the East, so cause it to come up from the west!" Therein the disbelieving king was confounded.

3- Retribution must come, and the polytheists were determined to get rid of Ibrāhim through burning him in a festival of the multitude. His endurance brought him the Grace of "'Allāh, and the fire turned into soft coolness, and Ibrāhim was saved. So with endurance, Divine Providence intercedes even in its manifest visible proof.

4- Still, the most formidable act of creation puzzled Ibrāhim. After his dialogue with the king, we find him addressing his Lord, seeking more knowledge of life after death.

Thus he said, "Lord! Show me how you give life to the dead". So the Lord asked him, "Have you not believed?".

So Ibrāhim said, "Yes indeed, I do believe; but that my heart should be composed".

Then he commanded Ibrāhim to take four birds, to wring

them, then put on each mountain a piece of them, and to call all pieces back. Upon this call, all four birds came back hurriedly to Ibrāhím,

This was a proof that 'Allāh is Ever–Mighty, Ever–Wise.

5- When the angels (as human beings) came to Ibrāhím with the good tidings of the birth of his son Is<u>h</u>āq ('Isāac), and after him Ya'qúb (Jacob), he offered them delicious food, which they did not eat, since they were on their way to Lú<u>t</u> (Lot). It was the time for more than one Prophet to proclaim the Message from 'Alláh. At the time of Ibrāhím, it was Lú<u>t</u> who tried to save his people from destruction; but they met their doom, including his own wife.

It was also during the time of Músā (Moses) that Shu'ayb had to proclaim the Message of 'Allāh to his people, most of whom opposed him and were destroyed by the commotion.

6- After his Hijrah, Ibrāhim and his son Ismā'íl began to raise up the foundations of the House, invoking their Lord to accept the work they offered Him, for He is the Ever-Hearing, The Ever–Knowing.

Now the foundations of the House completed, Ibrāhím invoked 'Allāh to send forth from among Ibrāhím's offspring a Messenger who would recite to them His /'āyat/= verses of the Qur'ān.

7- The history of the House is as old as humanity; it is only Ibrāhím and his son Ismā'íl , who were covenanted by 'Allāh to "purify the House for the circumambulators, the consecrators, and those bowing and prostrating themselves" to Him. There, the "stand of Ibrāhím has been taken as prayer-place ever since."

In that House was also the invocation by Ibrāhím and Ismā'íl to 'Allāh to send forth among his offspring "a Messenger

of them, to recite to them his 'āyat (the Qur'ān), and to teach them the Book, and (the) Wisdom, and to cleanse (purify), them" for He, Ever He, is the Ever-Mighty, The Ever–Wise.

Such an invocation was accepted by His Grace, and Muhammad was sent to the pagan illiterate Arab nation to start teaching monotheism again. After a long life, full of persecution, sacrifice, and final victory, Muhammad made his final pilgrimage.

The search for Truth has always been the goal of the noble lives of the Messengers of 'Allāh; and the five Messengers of Resolve were given the Glorious Revealed Books. Our father 'Ádam was not a man of resolve, for the forgot to abide by the Command of 'Allāh, when he ate of the Tree; for we are told that. Núh (Noah), Ibrāhim (Abraham), Músā (Moses), 'Isā (Jesus) and Muhammad are the only Messengers of Resolve.

III Músā (Moses)

1. Músā (Moses) was one of the Messengers of Resolve, for he had the privilege of being addressed by 'Allāh on so many occasions, for He spoke to Músā long, eloquent Speech (4-164).

2. The detailed narration of the life of Músā is so illuminating that it is of interest to all believers in 'Allāh and His Divine Messages. His birth was kept a secret for fear of his being killed by Fir'awn (Pharoah), whose wife came to adopt him, until he was grown up.

The details of the life of Músā (Moses) are related with illuminating vividness in the Qur'ān, especially in Súrah 2, Al Baqarah (The Cow). Actually the whole Súrah takes its name from the incident of the Cow; for when Músā told his people that 'Allāh commands them to slay a cow, their response was negative, and they told him that he was speaking in mockery. When Músā denied this, they asked him for a more detailed description. When details were given, they asked what color the cow

should be. Even when he said that the color was "bright yellow", they asked for more definiteness, before they actually slew it.

The instance of the cow is truly representative of the many argumentative disputes with which Banú Isrã'il (the Sons of Israel) burdened Músã .

3. Músã was of a stalwart stature, and was always ready to help his people, even before he was entrusted with the Message.

Once when one of his people was attacked by one of the enemy, Músã transfixed and made an end of him.

Before the Message, he was ready to learn from those who got more knowledge. That is what he did with his teacher who made a hole in the ark, then killed a youth, and then raised up a house that was about to topple down. His teacher then explained to Músã that the ark was about to be attacked by an enemy; the youth would have been a menace to his parents through his tyranny and disbelief, and the house had underneath it a treasure that would be of help to the youth in their future life.

4. After the Message Músã was given nine Divine signs through which he tried to convince the (Pharoah) 'Fir'awn and his people that his Message was a Revelation from 'Allãh, but this was denounced by Fir'awn and his people as mere sorcery.

Even many of the Israelites, who believed in the truth of his Message, showed many instances of disbelief. Once they said to Músã, "We shall never believe you until we see 'Allãh openly". Then a stunning thunderbolt took them while they were looking at it, and thereafter they were made to rise again after death.

This instance was preceded by a similar one when Músã said to 'Allãh, "Lord! Show me, that I may look at you! "Then 'Allãh said, "You shall never see Me; but look at the mountain; so, in case it stays in its place, then you shall eventually see Me". Then, as soon as his Lord manifested Himself to the mountain, He made it pounded into dust; and Músã collapsed stunned. So as soon as he recovered, he hymned his Lord, and said, I repent to You; and I am the first of the believers." 7.143

5. How similar is this incident to the incident when Ibrãhím asked 'Allãh how he does give life to the dead. Both the two incidents show the different temperaments of those Messengers of Revelation and Resolve. In his most serious moments, after being repudiated by his enemies at Attã'if, Muhammad had only this to say, "My God, to whom should I go for help, to enemies who persecute me? But, if you are not angry with me, I never care for such persecution. I seek refuge in the Light of Your Face, that dissipates all kinds of darkness, and that sets aright all matters of this world and the Hereafter, so that I may be saved from Your anger and wrath. I am supplicating amends from you to gain your stasisfation; there is no resource or power except in You."

6. A part of the history of the Sons of Israel (Bani Isrã'il) is told in about 60 'ãyat in the Súrah of the Cow ('Al-Baqara). In these 'ãyat (verses) they are commanded to believe in the Qur'ãn, since it is sincerely verifying His Revelation to them, and not to trade His signs for a little price, and to be pious to Him. They are also commanded not to mix Truth with untruth, reminding them that He graced them over the worlds; thereafter he delivered them from the odious torment of Fir'awn.

7. The gravest injustice Banú Isrã'il committed was worshipping the calf; nevertheless 'Allãh accepted their repentance. Then in a succession of acts of mercy from 'Allãh, they were

given water when they badly needed its, as Músā struck the stone with his staff causing water to gush from twelve springs. Even they asked for a change of food, and they were granted the request, for they requested green herbs, cucumbers, corn, lentils, and onions – foods that were definitely of inferior quality to what they used food before. This long list of acts of disobedience, besides worshipping the Calf, included perverting the words of 'Allāh, writing the Book with their hands, and then saying that they are words of 'Allāh. Finally they killed some of their righteous people, and claimed that they killed Jesus, whereas in no way did they kill Jesus ('Isā), but 'Allāh raised Jesus to Him.

IV 'Isā (Jesus)

Jesus/ 'Isā/, the Prophet and Messenger for the Children of Isrā'il was born without a father, for he was born to/Maryam/ Mary, the daughter of 'Imrān. She was pure and chaste; and so 'Allāh breathed into her from His Spirit (66-12) who came to her in a human from (19 - 17). So her Son was only a Messenger of 'Allāh and His word that He cast forth to Maryam, a Spirit from Him. (4-171). So all through his life, 'Isā was aided by the Holy Spirit. (2-87).

2. So, 'Isā was not born of a father; and this kind of birth was an exception, but it was not the first of its kind; for, before that, 'Ádam was created without a father. 'Ádam was created of dust (3-59). In spite of his short life, (Jesus) 'Isā did many miraculous deeds, like his speaking to mankind in the cradle and in his full maturity; he also created out of clay as the semblance of a bird, by the permission of 'Allāh and so blew into it; then it was a bird by the permission of 'Allāh. On another occasion, he healed him who was born blind and the leper, by the permission of 'Allāh. He also brought the dead out of their graves, with the permission of 'Allāh (5-110). Naturally the dis-

believers could only say that all of this was nothing except evident sorcery.

3. 'Isā went on teaching the Gospel, telling his people that he was only a Messenger from 'Allāh; but the few who followed him kept asking him for the miracle of the Table. So they asked him, "Can your Lord send down upon to us a Table from heaven?" His answer finally was to ask 'Allāh to send down the Table as a sign, a banquet and festiving for all his followers. So the Table was sent down and they all ate of it; but the threat of punishment for those who disbelieved after that was definitely clear (5 - 115).

4. As to those who claimed that Jesus was god, the Qur'ānic answer is clear, for 'Isā is addressed by 'Allāh "Did you tell mankind that they should take you and your mother as two gods, apart from 'Allāh?" The answer from Jesus readily was, "All Hymns be to You ('Allāh). In no way is it for me to say what I have no right to. In case I ever said it, then You already know it; You know whatsoever is in my self, and I do not know what is within Your Self. You Ever You, are The Sublime Knower of the Things Unseen (5 - 116)". In no way have I the right to tell them except what You commanded me: i.e. to worship 'Allāh, my Lord and your Lord. I was a witness to that while I was with them, but ever since You took me away, You only have been the Watcher over them, for You are Ever. Witnessing over every thing (5 - 117).

"In case You torment them, then surely they are Your bondmen, and in case You forgive them, then surely You, Ever You, are the Ever–Mighty, The Ever–Wise" (5 - 118).

5. 'Isā always kept teaching his monotheistic Gospel, asking his people to worship 'Allāh his Lord and their Lord telling them that the believers will be rewarded in Paradise, and disbelievers will be tormented in Hell. Then he asked them, "Who are

my vindicators to 'Allāh?" The Disciples said, "We are the vindicators of 'Allāh". So, a section of the Seeds of Isrā'il believed, and a section disbelieved." Then We aided the ones who believed against their enemy; so these became topmost. (61–14).

Finally, 'Allāh addressed 'Isā by saying, "I am taking you up to Me, and raising you up to Me, and purifying you from the ones who have disbelieved. 'Allāh has judged against those who disbelieved among the people of Isrā'il who killed the Prophets, their malicious calumnies against Maryam, and their claim that they killed Jesus. Thus 'Allāh says, "In no way did they kill him, in no way did they crucify him, but a likeness of him was presented to them. And surely the ones who differed about him are indeed in doubt about that. In no way do they have any knowledge about him, except the close following of surmise; and in no way did they kill him of a certainty" (4-157).

V Muhammad

1. The Message conveyed to Muhammad by Jibril (Gabriel) came as the Final Revelation, emphasizing and concluding the five great Divine Messages revealed to (Núh) Noah, (Ibrāhím) Abraham (Músā)Moses and ('Isā) Jesus.

Muhammad's name is mentioned only four times in the Qur'ān, and the fifth time gives his name as Ahmad by 'Isā (Jesus) (61–6); from the few instance where his early life is dealt with, we are told that he was born an orphan (surah 96) and he was of a magnificent character (súrah 68).

2. From the very outset, the Prophet expressed the untarnished monotheism of Islām, and he was told to declare that ('Allāh= God) is One, The Everlasting Refuge and Sovereign. He has not begotten, and He has not been begotten; and to Him none could be equal). "112," Muhammad is simply the worshipper, bondman and Messenger of 'Allāh.

The Messengers before Muhammad had the same job of fulfilling the Mission of unadulterated monotheism, for, (In no way should a mortal to whom 'Allāh brings the Book and the Judgment, and the Prophethood, thereafter say to mankind "Be bondmen to me, apart from "'Allāh"; but Be teachers of Divine Law, for you used to teach the Book, and you used to study it". The chosen Messenger should not teach his followers to take the angels or prophets as lords, for this does mean falling into disbelief and polytheism after embracing Islām. One of the strongest proofs of this undefiled monotheism is that 'Allāh took compact with the Prophets that as He brought them the Book and Wisdom and (thereafter a Messenger comes to you verifying what you have, indeed you should definitely believe in him, and indeed you should definitely vindicate him? Do you ratify this? And do you take My obligation on that? They said that they did ratify that. Then He said, (Then bear witness, and I am with you among the witnesses). Then in terms of warning we have these Words, "Do they seek other than the religion of 'Allāh, and to Him has surrendered whosoever is in the heavens and the earth willingly and unwillingly, and to Him they shall be returned?.

Then Muhammad is ordered to say, "We believe in 'Allāh, and whatever has been sent down on us, and whatever was sent down on Ibrāhím and Ismā'íl and Ishāq, and Ya'qúb and the Grandsons (the Tribes), and in whatever was brought to Músā and 'Isā and the Prophets, from their Lord; we make no distinction between any of them, and to Him we surrender "(are Muslims). 3: 79 – 84.

For proclaiming this purified monotheism. Muhammad will bear witness for this before 'Allāh regarding his nation and all humanity; and his nation will also bear witness against all humanity, for He has made Muslims a middle nation and a testifi-

er for monotheism. In case they perform that job, and obey 'Allāh and His Messenger. (then those are with the ones whom 'Allāh has favored; among the Prophets, the devout ones, and the martyrs and the righteous; and the fairest escorts those are.) "4 - 69".

3. The universality of Muhammad's Message is expressed unequivocally in these Words, (O you mankind, surely I am the Messenger of 'Allāh to you altogether, to Whom belongs the kingdom of the heavens and the earth. There is no god except He. He gives life and causes "His creatures" to die. So, believe in 'Allāh, and His Messenger, the Prophet, the illiterate one, who believes in 'Allāh and His Words, and follow him closely that you would be guided). 7-158". Those addressed here are all human beings, since this illiterate Prophet and his teachings are found in the Tawrāh "Torah" and the Injil "Gospel", commanding them to beneficence, and forbidding them maleficence, making lawful to them the good things, and prohibiting for them the wicked things, and ridding them of their obligation and the shackles that were upon them. So the ones who believe in him, and rally to him "in assistance", vindicate him, and follow the Light that has been sent down with him – those are they who are the prosperers). "7 - 157".

4. Again the universality of Islām ever since the time of Ibrāhím (Abraham) up to the time of Muhammad has been emphasized by the Qur'ān on many occasions, one of which runs thus, He 'Allāh" (has sent His Messenger "Muhammad" with the guidance and the religion of Truth, that he may make it top-most over all religion, though the associators hate that) "9 - 33". But the seeds of polytheism have been there all the time; for (the Jews have said that "Uzayr (Ezra) is the son of "'Allāh" and the Naṣārā (the Christians) have said, The Masih (Messiah) is the son of 'Allāh; that is their saying with their mouths, con-

forming with the saying of the disbelievers aforetime. 'Allāh fights against them! Howsoever are they diverged into falsehood!) "9 : 30".

(They have taken to themselves as lords apart from 'Allāh, their doctors and their monks and the Masih (Messiah), the son of Mary; and in no way were they commanded to worship anyone except One God! there is no god except He; all hymns be to Him, above whatsoever they associate!) (9 - 31).

5. Divergence from the right path has always been with human beings ever since our father 'Ádam, through disobedience, for humanity has always been deluded into disobedience through love of wealth and children, although (our Lord took from the children of 'Ádam, from their backs their offspring; and He made them bear witness concerning themselves, Am I not your Lord? They said. "Yes indeed, we bear witness," so that you should not say on the Day of the Resurrection, "Surely we were heedless of this". Or that you should not say, "Surely it was only our fathers who associated aforetime; and we were their offspring after them. Would you then cause us to perish for what the wrong – doers performed!" (7-172 & 173). But the Inspiration has ever been in the human self, for 'Allāh (has inspired in it its impiety, and its piety) "91 - 8".

7. Disobedience may take various forms. The first instance we know of is the disobedience of Iblis who refused to prostrate to 'Ádam when he was commanded by 'Allāh to do so. "15 - 28". Man was created from dust; but Iblis was created from fire; so Iblis thought of himself as superior to man. This caused the downfall of both; and henceforth Satanic inducement has been having its devilish influence on human beings.

One of the first instances of inducement on earth was between the two sons of 'Ádam, (as they offered a sacrifice; and it was graciously accepted from one of them, and was not accept-

ed from the other. The one whose offer was not accepted said to his brother, "Indeed, I shall definitely kill you." The first one replied, "Surely 'Allāh accepted only the offering of the pious. Indeed, if you stretch out your hand against me, in no way will I stretch out my hand against you to kill you; surely I fear 'Allāh, The Lord of the worlds. Surely I would like you to incur (upon yourself) my vice and your vice; so you would become one of the inhabitants of the Fire, and that is the recompense of the unjust. Then his self persuaded him to the killing of his brother; so he became among the losers. Then 'Allāh sent forth a raven searching into the earth to show him how he should overlay the shameful parts of his brother. He then said, O! Woe to me. Am I unable to be like this raven, and so overlay the shameful parts of my brother. Thus he became among the remorseful. (5: 27-31). The vice of the unjust killer out of envy has been with humanity ever since.

6. In a similar vein Muhammad was faced with the same defiance by the disbelievers as was faced by Núh (Noah); for the Prophet of Islām was told that the Arab disbelievers (would never believe him till he made a fountain to gush forth from the earth for them, or to have a garden of palms and vine, and make rivers to erupt forth amidst it abundantly; or to make the heaven to fall down on them in lumps, or to come up with 'Allāh and the angels and their tribes; or to live in palaces; or to ascend into heaven, and they would never believe his ascent till he would be sending down on them a Book that they could read.) But the Prophet's answer was simply this (All hymns be to 'Allāh, Lord! Have I been anything except a mortal, a Messenger?) "17: 90 - 93".

VI Judaism

1. Judaism believes in One God, whom we call 'Allāh (Elohim); the credo of Judaism has been (Hear, O Israel, the

Lord, our God is One) "Deut. vi, 4 – 9." The word Jew is derived from Yehúdhāh, Judah, the fourth son of Ya'qúb (Jacob), whose tribe, together with that of his half brother Benyamin, constituted the kingdom of Judah, as opposed to the remaining tribes, called Israel. "Encyclopedia Britannica, vol. 13. p. 31."

The Arabic for Jews is Yahúd, which originally denotes repentance as we have it in the Qur'ān; for when Músā (Moses) returned after receiving the Tablets from his Lord, he found his people had taken unjustly to themselves of their ornaments, a corporeal Calf that had a lowing voice. Then, with the return of Músā , they expressed their repentance, and said to 'Allāh (And prescribe for us in this life a fair reward, and in the Hereafter; surely we have Judaized (hudnā) to You).

These Words came just before the Command of 'Allāh to the Jews to follow closely the Messenger, the Prophet, the illiterate one, whom they find written down in the Tawrāh (Torah) and the Injil "the Gospel", commanding them to beneficence, and forbidding them maleficence, making lawful to them the good things, and prohibiting for them the wicked things, and ridding them of their obligation and the shackles that were upon them. So the ones who believe in him, and rally to him in assistance and vindicate him, and closely follow the Light that has been sent down with him– those are they who are the prosperers) "7: 156, 157".

2. Among the three monotheistic religions, Judaism has the longest history with so many vicissitudes, eras of triumph and periods of persecution. At times they claimed that 'Uzayr (Ezra) is the son of 'Allāh, a claim which runs against true monotheism. At other times they declared themselves the sons of 'Allāh, and His beloved; here the answer from the Qur'ān is clear, rebutting such claims by Jews and Christians (Naṣārā)' (why then does He torment you for your guilty deeds?) No indeed, you are

mortals, among all the morals He has created, He forgives whomsoever He decides, and He torments whomsoever He decides. And to 'Allāh belongs the kingdom of the heavens and the earth and whatsoever is between then, and to Him is the Destiny. O population of the Book "Jews and Christians" Our Messenger has already come to you making things evident to you, upon an interval between the Messengers, that you should not say, "In no way has there come to us a Bearer of good tidings, nor a Warner; but there has already come to you a Bearer of good tidings (a comforter) and a Warner; and 'Allāh is Ever – Determiner over everything). "5: 18, 19".

3. Parallel to such polytheistic claims as the sonship of Uzayr (Ezra), is the claim that the Hand of 'Allāh is shackled (Exalted be He), and the Divine Answer comes with the forceful Revelation, (Shackled are their hands, and they are cursed for what they said, No indeed, His Hands are outspread: He expands howsoever He decides. And indeed, what has been sent down to you (Muhammad) from your Lord will definitely increase many of them in inordinance and disbelief; and We have cast among them enmity and abhorrence till the Day of the Resurrection. Whenever they kindle fire for war, 'Allāh will extinguish it. And they endeavor diligently in the earth doing corruption; and 'Allāh does not like the corruptors). However, expiation of their deeds through the mercy of 'Allāh is still within reach if they attain belief and piety, and with expiation would come the promise of their entering the Gardens of Bliss.) "5: 64, 65".

4. Another stage in the history of the children of Isrā'il is their persecution under the Egyptian Fir'awn (Pharoah) and his people during the time of Músā, when they killed Israeli male children and left their females alive. Then chastisement fell on the persecutors, and 'Allāh caused the Israelis (to inherit the

eastern parts of the earth and the western parts, which We have blessed, and the Fairest Word of your Lord was perfectly fullfilled upon the children of Isrā'il, for whatever they endured patiently; and We destroyed whatever Fir'awn (Pharoah) used to work, and his people, and what they used to build) "7: 137".

5. A new phase began with the Divine Revelation that was sent down upon Muhammad. For, on the Prophet's arrival at Al-Madinah, some of the Christians of the city embraced Islām. They became convinced that there was nothing in Islām against their belief in Christ as a Messenger and Prophet. Other Christians showed a favorable disposition towards Islām, considering it far better than the old idolatry. But the Jews of whom there were rich and powerful families in Al-Madinah and its neighborhood, were on the whole apprehensive of the new religion. That is why the Prophet made a treaty with the Jews of Al – Madinah. It was a covenant of mutual obligation, in which the Jews were given equal status with Muslims. In times of peace, both Muslim and Jew were to redress the wrong incurred on Jew or Muslim. In case of war against the disbelievers, neither Jews nor Muslims should make a separate treaty with disbelievers. For peace is indivisible. "Peace to believers is one. "All differences of opinion were to be referred to 'Allāh and His Prophet." If Quraysh were to attack Al-Madinah, Jews and Muslims have to defend the city. Anybody must be accorded safe exit and safe abode in Al-Madinah, unless he has committed wrong."

But, in spite of the treaty, the Jews were not happy with the growing power of the Prophet and his followers. Many of them began to plot against the new state, and incite enmity towards it on the part of other tribes in Madinah and Makkah.

6. A story related by Safiyyah, the daughter of Huyayy Ibn Akhtab – who later became a wife of the Prophet – tells clearly

the enmity of same of the Jewish chiefs towards the Prophet. "I was a favorite child of my father and uncle Abú Yāsir", says Ṣafiyyah. "When I was present, they took no notice of their other children. When the Prophet was staying at Qubā', the two went to see him before daybreak and did not return until after nightfall, weary, worn out, drooping and feeble. I went up to them in childish pleasure as I always did, and they were so sunk in gloom that they took no notice of me. I heard my uncle say to my father, Is he he? Do you recognize him, and can you be sure? Yes! And what do you feel about him?" "By 'Allāh I shall be his enemy as long as I live."

7. the Jewish tribe of Baní Qaynuqā' were openly hostile to the Prophet after his victory at Badr over Qurayshi, and they actually prepared for attack on Al-Madínah; but the Prophet was quick to forestall the attack; and the Muslim army encircled their fortresses on all sides, until finally the Prophet agreed to allow them to leave the city unharmed, but to surrender their property. Finally, the Jewish tribe of Baní Quraytha was forced to surrender after they were besieged by the Prophet and the Muslim army for twenty five days, since they were also unjustly plotting against the new Muslim state.

8. The modern history of Zionism is roughly a history of persistent persecution culminated by Nazi atrocities during the Second World War 1938 – 1942. In fact, during the period of Ottoman rule, the Jews suffered no injustice, and were even about to be granted official political establishment in Palestine by the Sultan of Turkey in 1896, after Napoleon's conquest of Egyptian 1798, and before the French occupation of Algeria in 1830. It was probably Napoleon's Judaic and crusading spirit and his enthusiastic exhortation of the small groups of Jews in

1. The life of Muhammad, trans. by A. Guillaume, O.U.P. 1968, p. 241.

Palestine at that time to rise in defense of their religion and to attack the Turkish rulers that did not help towards the official proclamation of a Jewish state at that time. Had it not been for the attacks of the British army against Napoleon's forces at that time, the Jewish (Israeli) state would have been established long before Balfour's Declaration.

9. With the Balfour declaration November 2, 1917, a new state of Isrā'il was established, and the Divine promise to the children of Isrā'il has been fulfilled. They were told to dwell in various parts of the world; (then when the promise of the Hereafter comes, We shall cause you to come clustering) "17: 104". Actually at the beginning the same Súrah "Chapter 17", the whole history of Isrā'il has been so briefly and truthfully summarized, (And We decreed for the Children of Isrā'il in the Book: Indeed you shall definitely corrupt in the earth twice and you shall definitely become exalted by a great exaltation. Then, when the promise of the first of the two came, We cause to rise against you, bondmen of Ours endowed with severe violence, and they go ravaging amidst your homes; and it was a promise performed. Thereafter We revert to you to recur, prevailing against them, and We supply you with riches and sons, and make you more in number and power. In case you do fair deeds, you do them for your own good; and in case you do odious deeds, you also do them against yourselves.

Then, when the promise of the Hereafter comes, other bondmen of Ours are to deface you and to enter the Mosque, as they entered the first time, and to annihilate utterly whatever they get exalted over. It may be that your Lord will have mercy on you; and in case you go back, We shall go back; and We have made Hell a place of Detention for the disbelievers.) "17: 4 – 8."

VII Christianity

1. Far above any female, all along human history Maryam (Mary) was addressed by the angels of 'Allāh, (O Maryam, surely 'Allāh has elected you and purified you; and has elected you over the women of the worlds. O Maryam be devout to your Lord, and prostrate yourself and bow down with the ones who bow down for Him...

O Maryam, surely 'Allāh gives you good tidings of a Word from Him, whose name is the Masih, 'Isā, son of Maryam; esteemed in this world and the Hereafter, and one of the near – stationed. "3: 42, 43–45."

2. Mary's son, Jesus, is also addressed (to speak to mankind in the cradle, and in maturity). When Mary said, (Lord, howsoever shall I have a child, and no mortal has touched me?) The Lord's answer came thus, (Thus 'Allāh creates whatsoever He decides. When He has decreed a Command, then He only says to it, "Be"; so it is). Thus Jesus will be taught (the Book, and Wisdom, and the Tawrāh "the Torah" and the Injil "the Gospel". 3: 46, 47.)

3. One of the first proclamations of Jesus was, "Hear, O Israel, the Lord, our God, is One." Duet, vi, 4-9. But such a proclamation suffered many interpretations, ranging from the Jewish claim, already alluded to, that that they are the children of 'Allāh, and His beloved ones. Under such interpretations, belief in the resurrection of the body lost its place as a basic doctrine in the monotheistic creed of both Judaism and Christianity.

Among the new interpretations by some Christian sects is the belief (that wealth is essentially bad and marriage unnecessary) "Luke VI. 24"; and so is the claim that Jesus said, (If a man cometh unto me and hateth not his father and mother and wife and children – he cannot be my disciple) "Luke, XIV,

26." Opposed to all of this are the Biblical statements that a Rabbi ought to have a wife, since marriage is the first command in the Bible) "Gen. I, 28," and (marriage is an honorable estate instituted of God)... it was (ordained as a remedy against sin and to avoid fornication).

In agreement with such Jewish doctrines, and in contradiction with Christian assertions, Islām insists on the human need for marriage. The Muslim laws for marriage, divorce, and inheritance are supreme in their exhaustiveness, justice and tolerance. Here the orphans have special privileges not so clearly accorded to them in preceding legislations, for 'Allāh says, (And bring the orphans their riches, and do not exchange the wicked for the good; and do not eat up their riches with your riches; surely that is a great outrage) "4 : 2".

In case a person feels that he will not deal equitably towards the orphans," then marry such women as is good for you; two, three, four; then in case you fear you will not do justice, then one only "4 : 3" for that would ensure justice... Surely the ones who eat the riches of the orphans unjustly, they surely eat up Fire in their bellies, and shall roast in a Blaze in the Hereafter "4 : 10". This is followed by a detailed presentation of the rules of inheritance between husband, wife and children. "4: 11, 12".

So, when some Westerners flauntly ridicule the law allowing marrying more than one wife, they clearly forget the limits on such law; and, interesting enough, going back to my student days, my Professor of English literature at Cairo University was a native speaker of English and a Muslim. Once, while teaching one of Shakespeare's plays, he suddenly interrupted his lesson and, having in mind those who ridicule a Muslim's having more than one wife, said, "To have four wives is better than to have one wife and three mistresses." Obviously, that was in the late thirties, 1938, as the number of mistresses may awfully exceed that number in the West nowadays in 2000 A. C and after.

10. Passing over the Doctrine of Trinity with its obvious divergence from strict monotheism, we can sum up the relations of Muslims, Christians and the Jews in these brief observations:

a- The sole purpose of creating jinn and human beings is the worship of 'Allāh, strict monotheism being the most sublime doctrine. "51 – 56."

b- (It is not according to your covetings or the covetings of the population of the Book. Whosoever does an odious deed shall be recompensed for it, and will not find for himself apart from 'Allāh, a ready patron or a constant vindication.

And whosoever does deeds of righteousness, be it male or female, and he is a believer, then those will enter the Garden "Paradise," and will not be done an injustice, even as a groove in a datestone" "4: 123, 124".

c- Every monotheistic nation is bound by what has come down to them of the Revelation from 'Allāh (Surely We sent down the Tawrāh "Torah", wherein there is guidance and light; thereby the Prophets, who had become Muslims and surrendered to 'Allāh gave judgment to the ones who Judaized; and so did the rabbis and the doctors "of the Law", according to whatever they were asked to preserve of the Book of 'Allāh) 5: 44.

d- "And let the population of the Injil "the Gospel" judge according to what 'Allāh has sent down therein; and whosoever does not judge according to what 'Allāh has sent down, then those are they who are immoral." 5. 47.

e- To Muhammad, the Book with the Truth has been sent down, sincerely verifying whatever of the Book that was before it. **The last Book revealed to Muhammad is having hegemony over what had been sent before**; and Muhammad is commanded to (judge between them according to what 'Allāh has sent down,

and do not ever follow their prejudices away from the Truth that has come to you. To everyone of you We have made a legislation and a program. And if 'Allāh had decided, He would indeed have made you one nation; but that He may try you in what He has brought you. So race with each other in the charitable deeds; to 'Allāh shall be your return, altogether; thus He will fully inform you of that wherein you used to differ. "5: 48"

f- The Muslims at the time of Muhammad are addressed in these Words, (You have been the most charitable nation brought out to mankind; you command beneficence and forbid maleficence and believe in 'Allāh) "3 : 110".

VIII Confrontations

The first contact between Muslims and Europe (1) may be set in 628 (7th year of Hijrah (Hegirah) with Prophet Muhammed's message to the Roman Emperor Hercules, calling him to Islām. The unfriendly reception of the message on the part of Hercules was followed by the Byzantine attack in Mu'atah, the following year 629 (= 7th year of Hijrah). This paved the way to the peaceful entry of Caliph "Umar and Muslims into Jerusalem and his safe performance of prayers in the mosque, 15 years after the Hijrah, 637 A.C.

2. Actually the confrontations between Muslims and the Romans took place during the Caliphate of "Abú Bakr (11–13H: 632–634 A.C.), the first Caliph after Prophet Muhammad. This confrontation resulted in the occupation of Syria; but Muslim rulers were generally tolerant towards Christians, for Muslim leaders were told that "churches and monasteries must be kept secure; fortifications must not be demolished; and everybody shall be free to perform their religious practices. Under the Cal-

1. The world "Europe" comes from Assyrian /ereb/ or /irib/ "the land of darkness or the setting sun" = Arabic /gharb/ and the word "Asia" comes from /asu/ the land of the rising sun: Arabic /sharq/.

iphate of "'Umar (13-24H - 634-645 A.C.) there was the invasion of Iran and the fall of its capital; and a peace treaty between Muslims and Iranians was concluded. Many Iranians embraced Islam, and enjoyed the same privileges of Arab Muslims. It was at that time that 'Umar said these words addressing Muslims, now that they have become safe from Iranian attacks, "Now they cannot do any harm to Muslims; you should show tolerance towards them, otherwise 'Allāh will bring forward another nation in place of you."

These words of 'Umar express clearly, besides his piety and his deep love of the Prophet, a sagacity that is rarely found in kings and potentates. Such words point to the irreversible law of the rise and fall of nations, which may be summed up in these stages:

Co-operation

a- The purpose of creating human beings, and the fact that they become divided into nations and tribes is to get acquainted with each other and to co-operate for their own welfare; the central objective is worshipping 'Allāh alone. This is presented in the Qur'ān in the following Words, LO! You mankind, surely We created you of a male and a female, and We have made you races and tribes that you may get mutually acquainted. Surely the most honorable among you in the Providence of 'Allāh are the most pious "49-13".

Repulse

b- Since human lives are short, and human nature is subject to biased judgment and love for worldly gain, and since such qualities often lead to corruption and social injustice, the decline and fall of nations comes as a Divine Law, (And had

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it not been for the repelling, some by means of others, the earth would indeed have become corrupt; but 'Allāh is The Owner of Grace over the worlds) "2: 251". (And had it not been for the repelling by 'Allāh of mankind, some by means of others, indeed there would have been completely demolished hermitages, and churches, and oratories, and mosques, wherein the The Name of 'Allāh is often mentioned. And indeed 'Allāh shall definitely give victory to whomever vindicates Him. Surely 'Allāh is indeed Ever Powerful, Even-Mighty) "22 : 40".

Change

c- The third Law came as an address to Muslims as an address to the Prophet after the battle of Uhud and the defeat that befell Muslims, (In case a blow touches you, then a like blow has already touched the disbelieving people; and such days we interchange among mankind, and that 'Allāh may know the ones who have believed, and take to Him martyr – witnesses from among you; and 'Allāh does not love the unjust ones.) "3 : 140".

Again worldly gains have to be distributed by the state to ensure a sense of justice and benevolence, and to avoid extravagance and monopoly by the elite to the exclusion of the needy, (Whatever 'Allāh has conceded His Messenger from the enemy, then that is for 'Allāh and for the Messenger, and for the near kinsman, and the orphans, and the indigent, and the wayfarer, so that these concessions may not circulate between the rich among you. And whatever the Messenger brings you, then take it; and whatever he forbids you, then give over. And be pious to 'Allāh; surely 'Allāh is severe in punishment) "59 : 7".

IX The Crusades

The confrontation between the Muslims and the Asians did not take long before the majority of the inhabitants adopted Islam, even when at times the Eastern people defeated the Muslim armies. But the situation became much different when Muslim armies came face to face with the Christian West, including Russia.

1. The First Crusade. Clashes had taken place between the Muslims and the Romans before the Ottomans invaded Constantinople and made it their capital on May 29, 1453. However the First Crusade to recover Jerusalem from Muslim rule took place in 1095, when the Seljuk and Fatimis were defeated, and massacres were rampant, when enthusiastic calls in the name of Christianity were shadowed by vain glory for the conquerors.
2. The Second Crusade started in 1147 and was led by Conrad III, the Emperor of Germany, and Louis VII, King of France, after the fall of Edesse in 1144. Renewed war started again after the fall of Jerusalem in 1187 in Muslim hands. In fact many historians put the number of such wars at 8, the eighth being an expedition to Tunis (August 1270). Actually, a truce was signed by Salahuddin (Saladin) in Sha'bān 588 (September 1192) after the battle of Hittín (1189); then he died in Safar 589 (March 1193).
3. One of these Crusades was led by St. Louis against Egypt in 1249. He landed at Damietta, and the march to Cairo was begun, but the invading army halted before Mansúrah "the victorious city" (December 1249); and the army had to retreat and Louis was captured, then a treaty was made by which he had to consent to evacuate and pay a ransom of 400,000 pieces of gold. He left Egypt for Acre in May 1250, after being kept prisoner in Mansúrah, in a house which still

preserves memories of his stay there.

4. Now that the Crusades have been regarded by the West generally as a holy war against the Muslim East for the control over Jerusalem, the followers of the three religions, Judaism, Christianity and Islam have now accepted the fact that Jerusalem is now in Jewish (Israeli) hands under the patronage of Christian United states and the West. The Palestinians and their defeated Arab brothers are left with the hope of sharing with the followers of the other two religions the legacy of Ibrāhim (Abraham), the father of the triple family.

   In fact, the struggle for dominion over the Holy Land has been theoretically and practically unceasing; for Jerusalem has witnessed the Prophetic teachings of Ibrāhim, Músã, and 'Isã, as well as the ascent of Muhammad to receive Divine Revelation and the institution of the five daily prayers for Muslims, whose performance of these five cannot be complete without invocation for Ibrāhim and Muhammad and their Households once or twice in all obligatory or non-obligatory prayers day and night.

5. The British occupation of Egypt in 1882 lasted until 1939, during which time the West saw two World Wars 1914 – 1918, and 1938 – 1945. This was preceded by the colonization of India and South Africa by Britain, and of Muslim North Africa by France and Italy. Since the spirit of the Crusades is still alive, this crusading for Africa has been insistently and enthusiastically encouraged by Papal and Protestant authorities, with the aim of making of Africa a Christian continent. Since all efforts to baptize Asia have failed, now Africa seems to be an easier goal. Here we still remember that the active migrations from Anglican Britain to the New World have brought into being two Christian continents,

North and South America.

6-But Africa may still be called a Muslim continent, taken by the majority of its inhabitants. That is why missionary work in Africa has been active for centuries, and calculations were set, during the last quarter of the previous century, that by 2000 Africa will be Christian.

Obstacles to this objective are many, mainly because of the growing awareness on the part of Muslims in North Africa and elsewhere that the Christian appeal to the normal African has been overshadowed by the long history of Western occupation usurpation of natural resources and the importation of slaves decades ago to the United State, where they have been suffering as second class citizens. That is probably the reason for the growing number of converts to Islam among them.

7. The leaders of Muslim Africa, North, East and West have come to realize that freedom from foreign occupation should not be the final stage of development especially with the end of the two World Wars.

Thus in the middle of the past century, national revolutions took place in Egypt, followed by revolutions in many African states, with the objective of putting an end to foreign occupation, to be followed by attempts at federation. This was represented by Abd AlNāsir's "three circles" objectives. The first was intended to achieve an Arab Union, which was partially and temporarily effected between Egypt and Syria. This short-lived union between Egypt and Syria proved premature, since foreign intervention could not suffer its existence or expansion. Even some Arab states proved enemical to such a union, since that would eliminate some Royal and Republican leaders. In fact, one of the Arab princes at that time welcomed the dissolution of that Union between Egypt and Syria with joviality and a mer-

ry dancing with the sword. This was expected as a ruler of the same dynasty had openly said, "If I fight England, it would certainly fight me with a Muslim army," an army from Muslim countries headed by British generals.

The situation in Algeria has not been greatly different from that of Egypt, since French occupation has hampered the existence of an independent state, has not favored good relations between Algeria and its neighbors, beside the too zealous attempts at establishing a Muslim state before the steps for indepence had been completed.

So, in spite of everything, the pronouncement of Allenby, as he entered Jerusalem in 1917, that the Crusades have now ended is now understood as a rash utterance of an enthusiastic fanatic, unaware that Jerusalem is not the sole responsibility of British soldiers, and the Crusades are still going on.

X The Gulf Wars

1. The Muslim concept of War

War should be waged by Muslims against those who do not pay the zakāh (poor – dues); for in one of the late Revelations, Muslims are reminded to be steadfast in belief, do righteous deeds, keep up prayers, and pay the zakah "2 : 277"; in the following 'āyah (verse), they are specifically commanded to completely give up (what remains of usury, in case you are believers) "2 - 278". Then, in case they do not stop dealing in usury, (take notice of a war from 'Allāh and His Messenger against you) "2-279".

2. Other Wars

The other instances, where war is mentioned, deal with war attacks of non – Muslims against the Muslim state.

But in Islam, like the other two monotheistic religions, peace is the rule, unless there is an attack against the believers. The

very name of the religion revealed to Muhammad is Islām (surrender to 'Allāh derived from salām (peace).

But the preservation of peace in a Muslim state should have these guarantees:

a- Peace within the State is a Divine Command, for the believers are addressed, (O you who have believed, enter into peacefulness (silm), all of you; and do not ever follow the steps of Satan; surely he is an evident enemy to you.) "2 : 208".

b- For fear of treachery on the part of an enemy, the Muslim state has to be ready for the possibility of encounter, unless the enemy is really keen and ready for submission (salm).

c- The third situation arises when dealing with the hypocrites; for if they do not cease speaking of peace while preparing for attack, then these are more forcefully demanded to give over in complete submissiveness (salam).

3- The Two Wars

The Persian Gulf separates Iran from the 6 Arab States situated on it. It has been so called ever since the Persians ruled over the area; but with the Arabs achieving their independence, many Arabs, especially the minor states on its eastern shore, claim that it is now an Arab Gulf.

Whether the Gulf is Persian or Arab is now an irrelevant issue after the two Gulf Wars; for at the instigation by the West, headed by the United States, 'Irāq made an aggressive attack on Irān in a war that lasted 8 years. With full American and Western aid, and with paltry help from some other Arab states, both Irān and 'Irāq suffered irreparable losses, in a war that has come to be called the First Gulf war.

Then came the second Gulf War, when the leaders of 'Irāq, under the avowed intent of beginning an offensive for Arab uni-

ty, beginning by the annexation of Kuwait, as it was originally part of 'Irãq. The destination of the 'Irãq-troops was supposed to be Jerusalem, but part of Saudi Arabia was invaded on the way. Such fallacies were espoused only by a few Arab leaders, while the rest were appalled for the possible expansion of Iraqí territory at their expense, for the day would not be far for the annexation of other territories, since the logic of the masters of Baghdãd was that if Arab unity could not be achieved through peace, the only alternative is war.

4- Peace between Israel and Egypt was accomplished in 1973 thanks to Kissingers markedly biased but pragmatic mediation; and relations between Egypt and U. S. were resumed after their disruption in 1967.

The price was unquestionably high; for, with the restoration of Sinai, Egypt has made narrow national salvation the only concern of most Arab leaders; and this led to more care for internal welfare, gradual subservience to Western interests, and gradual acceptance of the supremacy of Israel, which has by now built its nuclear weaponry. Even border disputes began to appear between Saudi Arabia and Yemen, as well as between the six minor states that comprise the so-called Gulf confederation. Border disputes have erupted between Morocco and Algeria, and final peaceful agreement has not been reached between Israel and the Palestinians.

XI Democracy

1. Athenian Democracy

The word democracy, = demos (the people) and cratos (rule), was defined by Aristotle as the "constitutional government" as opposed to monarchy and artistocracy.

This definition did not mean that the Athenian society did in fact, at the time of Aristotle, live under a constitutional or liber-

al government, for Athenian democracy was liberal only for the upper class of the nobility, which presided over a class of slaves.

2. Western Democracy

The early stage of the development of Western democracy began through "the fierce struggles of three revolutionary centuries" (Enc. Br. 7: 183). Actually the liberal and reform movements in the 19th century began in England with the two Revolutions of 1642 and the war of American Indepence in 1776, and the French Revolution of 1798, until the Declaration of Independence, written by Jefferson, set forth "eloquently the theory of the natural rights of man". This eloquence was not rightly understood at first by Louis XII's minister of foreign affairs, a hard realist, who wrote, after the Congress at Philadelphia that "The essence of government in a democracy is always jealousy in some sort".

Such Western revolutions had as one of their results, the rise and development of natural sciences, which led to the Industrial Revolution, the progressive developments of which are now menacing the world with atomic explosions.

3. Slavery

a- In the U.S.A., different types of slavery existed. This all began with the migrant Europeans who were faced by the local inhabitants as an enemy. What began as self-defence, when "a good Indian is a dead Indian" culminated in the complete subjugation of the Red Indians.

b- In the nineteenth century, with Lincoln becoming President, the issue of slavery was not closed, even to the extent that some Southern states seceded, with the preservation of slavery. Secession was a more urgent danger for the Union than

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(1) The word "slave" comes from Latin "sclavus", from the reduction of salvery of many Slavic people of central Europe.

the freedom of slaves; and here we have Lincoln admitting frankly "that his overmastering concern was the welfare of the free poor people of the white races" (Enc. Br. 14 : 141). For him "the basic issue of the time was not the freedom of the slaves but the preservation of the ideal of democracy." Since that time, the status of slaves has been raised nearer to the status of second – class citizens.

c- With the European conquest of Africa, slavery(1) began, with the purpose of securing African natural resources for the benefit of industrial, economic progress in the West; and until now the battle has not been over; and clashes over the land still owned by the white settlers are still going on.

d- In spite of the banner of Western democracy, the Western powers waged two World Wars during the 20th century. Britain and Germany started the Second World War 1938 – 1945 against each other; then the U. S. joined the War in defence of Britain, while Russia joined in the war against Germany. The regimes in Russia. Germany, and Italy were far from being democratic, for the communistic regime in Russia, the Nazi government in Germany and the Fascist party all participated in the fight, ending in the nuclear attack on Japan by the United States.

In the intervening period between the two Wars, the Arab states were the source of income for this world upheaval. Even after the two Wars, the oil resources of the Gulf states resulted in the occupation of coastal areas in them, to ensure the constant securing of oil for Western industries.

e- This resulted in a new form of colonization to ensure the policy of declared preservation of the peace of individual minor Gulf states against of the hegemony of any of the neighboring major Arab states, which are still menaced by the newly established Israeli state.

Under this pretext, 'Irāq was encouraged to fight Irān for 8 years, with no obvious purpose except to stop any dreams of unification of Muslim countries. At that time, some major Arab states did actually give assistance to 'Irāq under "broad Arab pretexts" against Persian old–fashioned claims.

But the climax came with the 'Irāqi attack on Kuwait, which constituted formerly part of the Iraqi state. Western encouragement here had more divisive intentions than ever. Even now in the 21st century, no conciliation seems possible between 'Irāq and Kuwait, with the unavoidable result of the fragmentation of the Arab League, which has been suffering serious maladies ever since its establishment by Eden in 1945.

XII The Muslim Nation

1. The fragmentation of the Muslim nation nowadays comes as a result of internal strife, together with the attacks of the West ever since the British occupation of India, and British mastery over the seas.

   Internal strife has been one of the irreversible laws of politics all through human existence on earth, ever since the deadly quarrel between the two sons of 'Ádam "5 : 27-32". Warring communities have always found causes for disturbing peace, whether these causes meant struggle for worldly gains or took on a religious garb, up to the two World Wars, and the ensuing Cold War.

2. After the two World Wars, the Indian sub-continent gained its Indepence, but the Muslims became divided into two separate states. Malaysia has seen relative stability, while Indonesia is suffering internal trouble, while Western interference is encouraging the secession of some of its islands.

3- The Arab states have had a long struggle with the newly es-

tablished Israeli state, that can never tolerate any concept of a united Arab nation, that would not conceivably accept its supremacy, with the help of the Crusading West, over the whole of the Middle East.

4- As a consequence of the Crusading attacks of the West on the Ottomans, modern Turkey has espoused the doctrine of secularity and is always menaced by open enmity with Greece. The rejection by the West is on the basis that whatever the Turkish governments can do, they cannot uproot the religious consciousness lying dormant for the time being, not only in Turkey, but also in all Muslim countries.

5- The ancient history of Russia tells of the many invasions of their lands by the Huns in 376, up to the Tamerlane invasion in 1395.

   But in the 18th century, under Peter the Great, Russian invasions of Persia culminated in occupying Armenia by defeating Persia in 1828, and Turkey in 1829. (Enc. Br. Vol. 5 : pp. 57 ff.) A rising of Daghestān against Russian rule was crushed in 1832.

6- There has always been rivalry between Western Europe and Russia for the inheritance of the Ottman Empire, for the Paris Treaty of 1856 substituted European control for a Russian protectorate over Turkish Christians in Turkish lands. (Enc. Brit. Vol. 9. P. 690). In December 1916 the British Army began its attack on Turkey, and went as far as occupying Baghdad in March 1917. Of course British occupation of Egypt began earlier, in 1882.

7- Muslim minorities nowadays have a relatively short history; but the longest period of persecution of Muslim minorities was under Russian occupation. From 1839 to 1859, a rising against Russian occupation of Caucasus took place under the leadership of Shamyl, until he was captured. But the at-

tempts at liberation from Russian rule have been going on and now we see that the Russian occupation ever since, in spite of the change of governments, is determined to crush all such attempts, including the Chechen Revolt form 1994 – 1996, and the present attempt that started at the end of the 20th century. and has been going on until the present day (May 2000), with the final Muslim victory still unattained. The same vein of dictatorship that began with Lenin and Stalin continues with the atrocious ruler Putin now in power. It may be that the end of such dictatorships is near, and the rise of a victorious Muslim era is in sight.

8- Muslim migrations to the West have lately steadily increased, and so Muslim minorities constitute the majority of immigrants to the West nowadays with Islam becoming numerically the second religion in Italy, France, Britain, and the Americas.

These migrations have caused some problems in the West as regards the integration of these newcomers into the societies in which they are living; for these immigrants have "to know their rights and duties, and how to obtain their rights according to the laws in force in these countries".

9- In an International Conference on "Islam and Europe, held at the University of Florence, 8 – 10 May, 1997, the Rector of the University said, addressing his audience," If we want a future of economic progress, of justice and peace, we should explore the cultural and spiritual dimensions which are the primary sources of human life. The Conference aims at promoting better understanding and mutual co-operation."

The Mayor of Florence also spoke of democracy being "not the legacy and monopoly of the West alone, since all three religions, Judaism, Christianity and Islam are the heritage of "Ibrāhīm (Abraham), the father of the believers of his

triple family."

Understandably enough, the Archbishop of Florence told the gathering that "we must insist on religious freedom" and explained that" War is not killing the other; it is teaching him to live in peace."

In a more detailed presentation, Professor Franco Cardini, frankly said, "in Europe we are registering a new and worrisome tendency of seeing in Islam a potential adversary...... The repeated Muslim aggressions against Europe between the VII, VIII and X centuries, then between the XIV and XIII centuries, objectively true or interpreted as such by the Europeans, should perhaps be included among the various (violent) wet nurses of Europe." To him, without the Battle of Poitiers in 732– it has been said"– the name of 'Allāh would by announced by the Muath∙thin (caller for prayers) from the towers of Oxford; and in the famous University we would study the Qur'ān; and the history of the world would have been different." He finally gives a conciliatory note, saying, "Everybody hopes for a future world society that values identities, promoting at the same time a culture, not only of tolerance and dialogue– which can be of reductive values– but also of comprehension, hospitality and complementariness."

The Minister of Foreign Affairs, Lamberto Dini was obliging and decisive, when he said, "A return to the original and authentic of the three great religions could thus lead to a rediscovery of the fundamental principles common to both the West and Islam: tolerance and respect for human rights... interpretations straying from the original values exist and are fed by economic and social problems; and these have led to the phenomenon of increasing intolerance towards all that is perceived as (different). We must discover the com-

mon legacy of our two religions and cultures, a legacy that contains a profound message of peace."

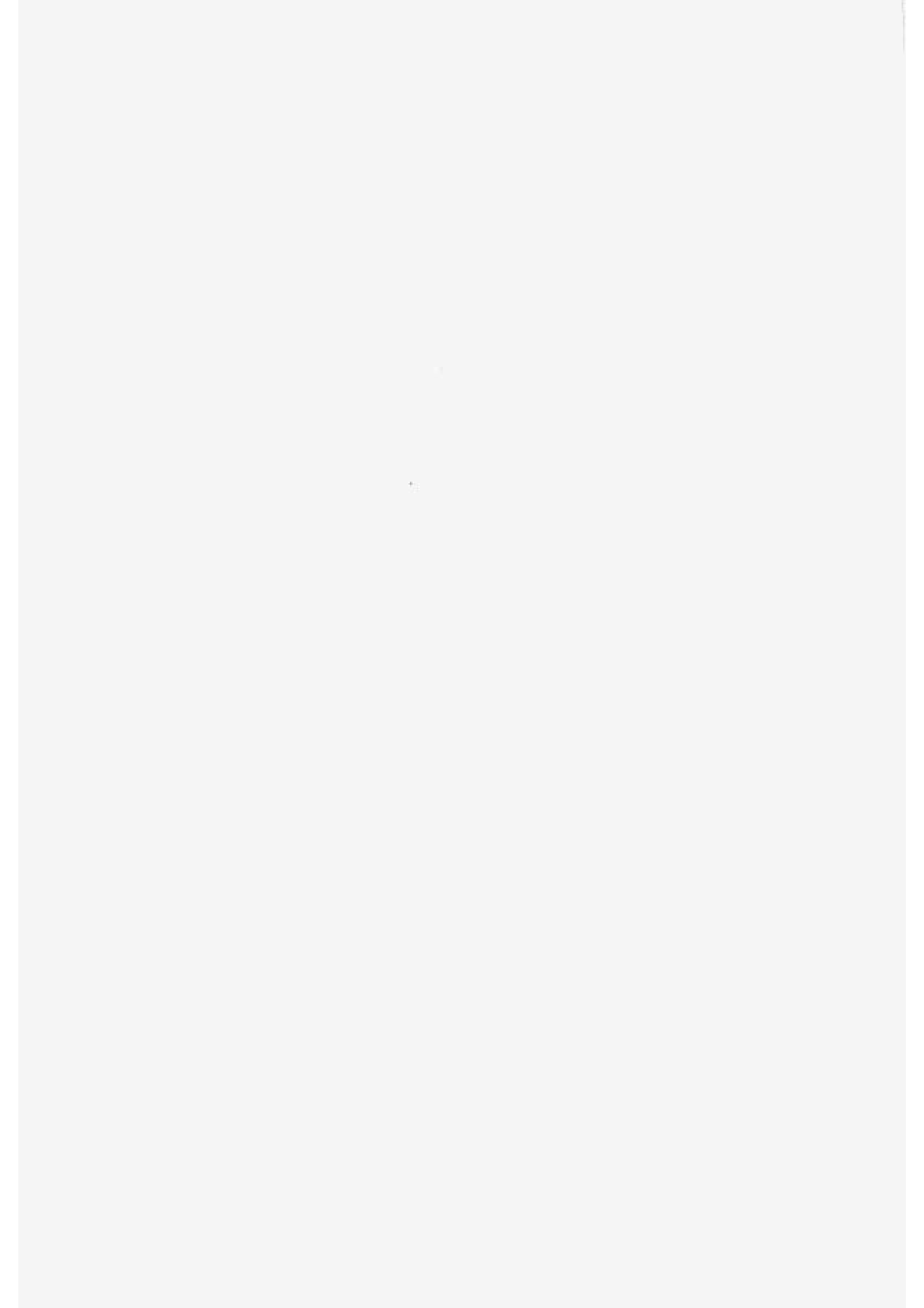
10- To all of these pronouncements of hospitable reception of Islām as an alien culture one should only add that usury and justice cannot co-exist; and that only monotheism makes for justice, and justice makes for peace. Here one is always reminded of the words of our eminent religious scholar, Muhammad 'Abduh, when he said, "'Allāh installs a state where justice prevails, even if it be a state of disbelievers; and He does not install a state of injustice, even if it be a Muslim State."

11-Again, one cannot forget the noble appeal by the Pope of the Vatican for tolerance and his hope for forgiveness among all the followers of Ibrāhim (Abraham) and his triple family. In essence that appeal and that hope discard the basic philosophy of Rene Descartes, who said, "Cogito ergo sum = I think, thus I exist = Je pense, donc Je suis"; and says instead "I exist, thus I think, and I believe."

12-In a similar vein, Muslim philosophers, like Ibn Rushd (Averroēs) used to emphasize the role of the "mind" ('aql) in human knowledge and thought, while, in fact, ('aql) "mind" in its Qur'ānic and early Arab and Muslim usage, used to refer to the human capability of mastering man's impulses, so as to abstain from disobedience to Divine Law." Even in Modern Fiqh "jurisprudence" āqila/means those responsible for paying ransom to the family of one killed = blood wite. The other alternatives from among the words used in the Qur'ān are: fu'ād= soul, hearts–sight, the physical organ being qalb/= heart. The other physical organs for gaining knowledge are /'ayn/ = eye, for sight, and /'áthān/ ears, for hearing. /'albāb/= the powers to see the truth and obey; and /nuhā/ = the powers to avoid evil and disobedience.

Thus, if the world now is crying for world peace, the events of the last century can hardly offer clear proofs of attaining that very elusive objective; and the fact remains that without moral freedom through strict monotheism, and without social justice, that can never co-exist with usury, world peace will remain a human mythological ideal.

Thus, (the truly pious are those that believe in the Unseen, perform prayers, and expend of what We have provided them; and who believe in what has been sent down to you, and what has been sent before you, and who (Muhammad) have certitude in the Hereafter. Those are upon guidance from their Lord, and those are they who are the prosperers) The Qur'ān"2 " 2, 3, 4, 5".



ABOUT THE BOOK

World peace is a much cherished goal for humanity. Such a goal can only be achieved when all human beings accept, explicitly or tacitly, the concept of monotheism and the abrogation of usury.

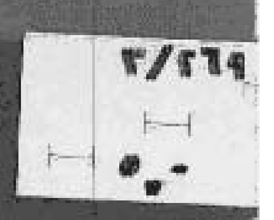
Monotheism has been the concept propagated by all the Messengers of 'Allãh ever since Núh (Noah). As early as the time of Ibrãhím (Abraham), monotheism caused him to suffer burning in the fire, although this did not take place, through Divine mercy. Profit making has always been sanctioned by Divine Messages, through legal transactions of buying and selling.

The triple family of Ibrãhím (Abraham), including Músa (Moses), 'Isã (Jesus), and Muhammad have been unequivocally steadfast about fulfilling the obligations of these two basic concepts of this creed, which Ibrãhím (Abraham) has called Islãm. The last phase of this doctrine is the one propagated by Muhammad and his companions all their life-time fourteen centuries ago. These two basic concepts include many other Laws, established from the time of Núh (Noah), who prohibited idolatry, adultery, murder and robbery.

The long of history of humanity has shown us that periods of world peace have been really rare, due to the non-commitment to these Divine Laws. The conflicts between Turkish Muslims and Europe continued for about 400 years; and the Western and Eastern Crusades are still going on.

The followers of the third religion (Judaism) are supported all through their aggressions by the United States. As for Russian (Slavic) massacres in the ChecheN, there can be no justification; it is only confrontation.

THE AUTHOR





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